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OUR SUNDAY VISITOR

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Indiscriminate Reading An Increasing Evil of Our Day

DANGERS OF THE DAY.
By the Rt. Rev. Monsignor John Vaughan.

(Continued)

TO the next category of bad books belong all such as are directly immoral in themselves, or, at least in their general tone and tendency. At the present day there exists an entire department of literature which openly and unblushingly attacks the most sacred obligations of Christian marriage, and which wages an unholy war upon the most fundamental principles of family life. It does not hesitate to justify practices which God forbids, and to advocate and approve means and methods which lead to race-suicide and all the abominations that are connected with it. We refer to such practices as St. Paul denounces in the first chapter of his letter to the Romans, and which it seems to be the aim of certain degenerate authors to resuscitate and reinstate. Of these unsavory subjects we shall not speak, lest we should pollute our lips and offend the modesty of our readers. Nor is there any reason. They stand self-condemned, and no Catholic who respects himself would soil his fingers by touching a book that deals with them.

No! It is rather our purpose to put the reader on his guard against works which do not carry their own condemnation so clearly written on every page. We wish to warn him against the dangers of certain works of fiction, whose main attraction consists in long and minute descriptions of the tender passion, which for many minds possess an extraordinary power of seduction. They present to us the love-sick maiden, who is, of course, always young and fair and interesting, and her faithful or unfaithful wooer, as the case may be. A tangled web of romance and poetry and passion is skilfully woven about their young lives, which awakens our interest and kindles our imagination to the highest pitch of excitement. Then, as the plot slowly develops before our eyes, with all its varied incidents and surprises, various sentiments of sympathy or of resentment or of indignation or of anger take possession of us, and we waste our emotions and expend our strongest and noblest feelings on persons and sufferings which are as purely imaginative and unsubstantial as the creations of a dream.

In due course are represented the most harrowing scenes, in which unseemly dialogues are carried on, with the usual accessories of sighs and tears, and lovers' quarrels, and dramatic "asides," and stage settings all complete. As we are hurried along from chapter to chapter, we are sometimes invited to contemplate the most indelicate, not to say suggestive, situations. Graphic descriptions of courting and coquetting and illicit love-making, drawn in highly colored language, fill page after page; together with highly-spiced and even improper conversations, in which an evil art administers to the morbid curiosity and stirs up the worst passions of the reader. The presumptuous, who succumb to the low attractions of such literature, sink readily from bad to worse; they soon cease to be satisfied with the ordinary exhibitions of the affections and the attractions between the sexes, as they appear among decent people, and begin to thirst for what is more piquant and sensational, until at last they are not content unless they are wallowing in the filth and obscenity provided by the most licentious composers of the day. They speedily lose all sense of modesty, will revel in tales and anecdotes of a distinctly unsavory and highly objectionable character, and will greedily seize upon those revolting publications of the hour in which all the ordinary laws of decorum and reticence are set aside, and where vice appears enthroned, naked and unashamed.

An immense number of "shilling

(Continued on page four)

INFORMATION CONCERNING CATHOLIC RELIGIOUS ORDERS.

[In this column we are running a series of 400 word articles on the different religious orders and congregations of men and women. Every article is written by a member of the religious community discussed.]

THE SOCIETY OF MARY.

(*Marianists*)

FRANCE had just emerged from the Revolution and its Reign of Terror. Far and wide ruins, moral and material, covered the land. The minds of men were turned from the spirit of Christ and His Gospel. Who was now to restore the reign of God?

One of His chosen ones was FATHER WILLIAM JOSEPH CHAMINADE, the hero-priest of Bordeaux. He first organized a number of fervent Sodalists under the patronage of our Blessed Mother. One of these gave birth to the Society of Mary (Marianists), which he founded at Bordeaux, October 2, 1817. A distinctive feature of this Society is its composition of both priests and brothers, who observe the same Rule, and who co-operate with each other in works of zeal and education under the standard of Mary Immaculate.

The Society spread rapidly in France, Germany, Spain, Austria, Switzerland, Italy, Belgium, United States, Canada, Japan and Africa. Like other religious orders the Society of Mary is organized into provinces, of which there are two in America. Each province is governed by a Father Provincial, who is assisted by the Brother Inspector of Schools.

The Society was introduced into the United States by Father Leo Meyer in 1849. Here, too, it progressed marvelously. From Dayton, Ohio, the first foundation, it spread to all parts of the country, from the Atlantic to the Pacific (to the Hawaiian Islands), from the Gulf of Mexico to Canada inclusive. In America it numbers more than 600 members, educating above 20,000 boys and young men in various grade schools, high schools, colleges, in a university, in mission schools and in sodalities. Most of the priests and brothers are engaged in teaching, but quite a number render valuable assistance by their devotedness at manual labor in the Society. All take the religious vows of poverty, chastity, obedience, and add that of stability to constitute themselves irrevocably servants and apostles of Mary in her Society.

The most suitable age for admission is between fourteen and twenty-five. Sound judgment, good health, sufficient intelligence and a social temper are requested; also reliable testimonials. Requests for admission should be made to the Reverend Provincial, Mount Saint John, Dayton, Ohio; or to the Reverend Provincial, Maryhurst Normal, Kirkwood, Missouri.

A Lesson From the Gospel of the Day

SEPTUAGESIMA SUNDAY

WORK.

"Why stand you here all the day idle?" (Matt. xx. 6)

THE parable of the Gospel can easily be understood, and conveys a lesson that we cannot afford to miss. We are called to work—we must work; and if we do work, thank God, we are sure of a reward. This is, in brief, the lesson.

For the Master of the vineyard is none other than our Heavenly Father; the vineyard the service of God. The various hours denote the different stages in our fleeting life. And who are the labourers? None other than ourselves, dear brethren, variously typified by the sixth, ninth and eleventh hour, according as we have worked for God all life long or only a part of it.

We are called to work. No one can complain that he has not had the chance to work out his salvation. There need be no unemployed in the spiritual life. There is work for all, and God calls us and bids us enter His service. Of our own neglect we can miss the call of God. The Master went out at different hours, and still found men not employed. They had not been seeking work when He had gone out previously, or they would have been engaged. So, perhaps, hunger, and want had brought them to seek work. Others, again, had idled all the day long, and only entered on their task one hour before sunset.

It is not a pleasant thing for anyone to look back and see how many times he has disregarded the voice of God calling him to His service. How happy those who responded in the first fervour of their youth, and who have never looked back or played the sluggard in their Master's service! How happy; but how few of this kind! Most of us can recall making excuses, putting God off, promising to begin some other time. But, my dear brethren, listen to Him this time. We know not what hour it may be. For some it may be the last reproach they may hear, "Why stand you here all the day idle?"

We must work. "Labour and toil . . . all the days of thy life. . . In the sweat of thy face shalt thou eat bread." (Gen. iii, 16, 19.) This is God's sentence on fallen man, and holds good in our spiritual as well as our earthly life.

And what is the work of our soul in the service of God? The work is prayer. It is a work, a labour, because it is supernatural. We have to raise up our minds and hearts to do it. That implies an effort. Not that we can do it unassisted; no, but the grace and power of God will never be wanting to us. But we ourselves have to will and make the effort.

And prayer is a labour, because it has to be continuous. "Pray without ceasing." We cannot pray once and for all and be finished with it. It is the spiritual breath and food of our soul. "Give us this day our daily bread."

It is a work, because the world, the flesh, and the devil raise up obstacles against it. They try to obstruct the regularity, the routine of prayer. Persevere in prayer, and you are the faithful labourer in the vineyard.

Prayer is the work that accomplishes the salvation of our souls. All-important work that it is, how time is begrudged to it, how interest in it wanting! Prayer is speaking to God, interceding for grace and giving thanks for blessings received; and yet often our attention and love are wandering to other things during that sacred time. To pray well is, indeed, a labour, but one that cannot be shirked, if we would save our souls. We must persevere in regular and daily prayer, for we never know when evening may come and the Lord say: "Call the labourers and pay them their hire." Alas for our poor souls, if we are not in the vineyard labouring when the wages are paid! If we

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TALKS ON AMERICANISM

TALK 3.

RELIGION IN EDUCATION.

By T. L. Bouscaren, S. J., St. Louis University, St. Louis, Mo.

IT is a certainty that a great deal is to be admired in the American public school system. Among its teachers and directors are many sincere and high-minded men and women; among its pupils are Americans of every class; in every city, great public school buildings, erected and maintained by the taxes of all the citizens, stand as monuments of architectural beauty, testifying to our love of learning. Why then, since the public schools have all these advantages, do Catholics insist on maintaining separate schools of their own? In other words, what is the use of the parochial school? This is a question that many sincere Protestants may ask. In order to give them a satisfactory answer, we should first look at the matter from their point of view. The public schools are intended for all the people; they are supported by all the people; they are good enough for the majority of the people. Why are they not good enough for Catholics?

If we tell them simply that we Catholics believe in religious education, which cannot be given in the public school, they still do not see why Catholics should be different from other sincere Christians. Many Protestants too believe in religious education, still, they are content to use the public schools and to give their children religious instruction at home. Why cannot Catholics do the same?

There is one point which Protestants are apt to overlook. They forget that there is one great difference between the Catholic Church and every other church in the world. The Catholic Church claims to be an infallible teacher in all matters of faith and morals. No other church makes this claim. Of course Protestants will say that the claim is extravagant and absurd. We may show them that it is reasonable. In fact its truth can be clearly proved even from their own versions of the Bible, which they accept as the sole guide of faith. Let any Protestant open his Bible at the twenty-eighth chapter of St. Matthew's gospel, and read verses 18 to 20:

> "And Jesus, coming, spoke to them (the eleven), saying: All power is given to me in heaven and in earth. Going therefore teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world."

Now a sincere Protestant would do well to think over this text very seriously before condemning the claim of the Roman Catholic Church to be the divinely appointed teacher of the religion of Christ. The claim seems extravagant, because it is in fact sublime. It has weathered the storms of nineteen centuries. It is unshaken still. In the ocean of human miseries that threaten to engulf civilization today, the old Apostolic Church of Rome, like a storm-tossed vessel, battered but sea-worthy still, is making her way under the sure guidance of Him who said to the Apostles, "I am with you all days, even to the consummation of the world." Other churches may give up their claim to teach religion; the Roman Catholic Church can never do so. "Rome," said a distinguished scholar, "does not leave her fastness. She remains on her holy mountain like a watch-tower raised among the nations. She knows that she may not desert her post, for she is the witness of God and the light of the world."

But here is the point in regard to the public schools. Some Protestants (by no means all of them) may be satisfied to let their children attend schools where no religious instruction can be given. The reason is that their sole guide in matters of faith and morals is the Bible, and they believe in private interpretation of the Bible. Theoretically, therefore every child may read and interpret the Bible for himself, and from his own religion. It is altogether different with Catholics. Although they love and revere the Bible, holding it as the inspired word of God, they do not hold it to be the sole guide in faith and morals. They believe that the Bible needs to be interpreted by the living authority of the Church, and to be helped by the living tradition extending from the time of the Apostles. For them there is no such thing as private interpretation; faith and morals are unchanging and absolute, and need to be taught by the Church. Besides, they are the most important elements of life, and without them education, or preparation for life, is very incomplete.

Since Catholics believe this, they should not be forced to abandon their own schools, even though the public schools, without religion may be satisfactory to the majority. In our free country, rights of conscience may not be taken away by a majority. The first amendment to the Constitution forbids absolutism in religion, for it says: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." And this clause is substantially duplicated in nearly every state constitution. Now to prevent the teaching of religion in private parochial schools is very nearly the same as prohibiting the free exercise of religion. It is contrary to the cherished principles of religious liberty; and that is why the legal prohibition of parochial schools will never be accepted by the fair-minded majority of the American people.

(Continued in Issue of March 2nd)

The Mutual Debt of the World and the Man

Julia Collins, 850 Grace St., Chicago, Illinois.

THE world owes a man a living. A man owes the world all that is in him to give. These two facts are independent of each other. If he is an idiot, able to give nothing, the world still does owe him a living. If he is an unrecognized genius, dying of starvation, he does owe the world all that it is in him to give. This applies to virtue and wisdom as well as to work.

These are obligations which neither he nor the world has any certain means of enforcing. The means which are used in this imperfect world are the **quid pro quo** of industry. That the fruits of labor should be divided somewhat in proportion to the value of the laborer is desirable. We do not work because a principle of abstract justice says we should. There must be a personal and immediate motive. Our effort is in proportion to the reward we expect to receive, or in proportion to the necessity which drives us. Nevertheless it is essential that we understand that principle of abstract justice. It will help to clear the atmosphere for correct thinking.

That the world recognizes its obligation even when there is no return in industry is demonstrated by the fact that it has created so-called charitable institutions. That some men are fully conscious of an obligation or a force, which drives them to give all they have, is proved by geniuses who have heroically endured hardship—even sacrificed their lives—to give to the world an invention or a work of art, which they knew would not be appreciated while they lived. This force is not always a desire for fame. Sidney Lanier's touching biography portrays the story of a man, who was thus driven. Although sick and often hungry he tried to fight off death until he could give to an indifferent world those poems of sheer beauty.

Many motives have been implanted in the hearts of men to induce them to give their best. Love of money, love of fame, love for work, love of men, love of God, all have their parts to play in the need of the world for the service of men. Love of God becomes all-sufficient to a nun who embraces poverty. Love of men is the motive of many philanthropists and social workers. Love of work drives creative geniuses. When a higher aim dominates a life, love of money almost ceases to be a motive. Yet for most of us it is a necessary motive, the most compelling one. If love of money is a man's only ambition, it may be dangerous. For a man may get money by giving something which is not good. Now if we owe to the world all that it is given to us to do and to be, it is only by our best that we can pay. The work that we owe is a work that is of benefit to humanity. To get one's living by giving a poisonous philosophy or a slave-making industrial system cheats the world out of the right use of that talent by which all men should benefit.

The Master still demands an account of the talents. They are not ours, but His. He places them in our custody not merely that we may collect that living, for which we certainly are permitted to employ them, but also for the use they are to humanity. This is true whether the talent is genius or only the ability to do the most humble work. The reward to the worker is not the reason for work. That may, quite properly, be the chief reason to him. The real reason is the benefit to society. That is why unemployment is an economic crime. It does not ordinarily deprive the unemployed of life. It does deprive society of service. The social reason for work must always be kept in mind by legislators. It makes apparent the justice of much restrictive legislation—the justice but unfortunately, not always the wisdom, for too often such legislation is ill-considered. Since the reward is some-

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The Reasonableness of Christian Faith is Shown

SEQUENCE OF THE ARGUMENT.—1. God exists. He is infinite, intelligent and free (personal). Mankind needed a supernatural revelation from God in order to acquire a sufficient knowledge of religious truth and of moral duties. In His mercy God gave to mankind this necessary revelation, the authenticity of which is vouched for by miracles and prophecies. That revelation is Christianity. Its sacred writings, the Gospels, etc., are acknowledged by all critics as presenting true history. They show that Christ claimed to be God, and that this claim was backed by miracles and prophecies. They show that He incorporated a Church, with exclusive authority to teach Christianity to the world, that He invested His Church with essential marks or characteristics by which it might easily be distinguished from all rival institutions; that one of these characteristics is imperishability. Hence the Church of Christ may easily be found today. Of the existing Christian churches, the Catholic Church alone possesses the characteristics of a united, holy, universal, apostolic, imperishable and infallible organization incorporated by Christ. Therefore the Catholic Church is the one and only authorized Church of Christ.

WRITTEN FOR OUR SUNDAY VISITOR BY THE REV. H. G. HENGELL, Ph. D., MADISON, WIS.

ARTICLE XXXV.

CHRIST CLAIMS TO BE GOD.

IT is universally admitted by serious scholars of history, whether these scholars be Catholics, Protestants, Jews, or Infidels, that Jesus Christ is the real Character in history, that He was in fact the most wonderful Character that ever walked the earth. As we have seen in the short Article preceding this one, even pagan sources of ancient history testify to His historical existence. But we shall consider His existence and character from those source books of history, better known as the Gospels, the authenticity, integrity, and truthfulness of which has been outlined in this series.

Was Christ merely the greatest man that ever walked this earth or was He and is He what He Himself and His followers have always claimed, truly God as well as truly man?

Christ Himself claimed to be God. That is abundantly clear from all the Gospels and from the Acts of the Apostles and from the belief of His Apostles and Disciples.

A few teachers in our high schools and universities, who are as ignorant of theology as they are prejudiced against Christianity, have asserted in their class rooms that Christ Himself never directly claimed to be God. They should read the Gospels.

When Jesus stood before the Sanhedrin on Good Friday. "The High Priest asked and said to Him: Art thou the Christ the Son of the living God? And Jesus said to him: I am and you shall see the Son of Man (a Messianic title. See Daniel VII, 13) sitting on the right hand of the power of God, and coming with the clouds of heaven. Then the High-Priest rending his garment saith: What need have we of further witness? You have heard the blasphemy. What think you? Who all condemned Him to be guilty of death." (Mark XIV, 61, 62.)

It is quite true that the term "Son of God" is used at times in the Bible in the figurative sense of a "friend" or "servant of God," but if this had been its meaning in the passage quoted above, how could the Sanhedrin have regarded it as blasphemous; that is to say, as insulting to God? Evidently Jesus was making a claim to true Sonship, of oneness in nature with God.

In Matthew XVI, 13-17, we read that Jesus, near Caesarea, asked "Whom do men say that the Son of man is?" But they said: Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets; Jesus saith to them: But whom do you say that I am? Simon Peter answered and said: Thou art Christ, the Son of the living God. And Jesus answering said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven." Evidently no figurative sonship is meant here, for that would not require an inspiration in Peter from God, the Father.

"No one knoweth who the Son is but the Father; and who the Father is but the Son." Luke X, 22. In other words, Christ is one in knowledge and authority with the Father.

Christ claims to sit in judgment upon all mankind (Matthew XXV, 31). Only God can speak of Himself thus, read the hearts of all, and give each one his due deserts.

(To be Continued.)

Who Fostered Superstition Most and Who Education?

(Rev. P. J. McDonnell, C.C., in Dublin Leader.)

IN a preceding article I said I would relegate the history of witchcraft in Scotland and the United States to a future number. Protestantism became fixed as a religion in Scotland in 1560. "The Estates of Parliament having met on August 1 (that same year), the ministers were ordered to draw up a Confession of Faith which should embody the new teaching, and on August 17 Protestantism was forcibly established as the religion of the country."

Cf. Chambers' Encyclopedia, Art. Knox.

The first regular Scotch enactment against witchcraft was the statute of 1563. Chambers' Encyclopedia (Art. Witchcraft) states: "There is but little account of sorcery in the earliest Scottish records," i.e., in pre-reformation times. In the same article I find with reference to persecutions for alleged witchcraft after the statute of 1563 that: "Nowhere were the witchcraft trials more cruel than in Scotland, where the clergy controlled the whole social life, and an iron theology dominated the imaginations of men. . . . We find the Scottish clergy throughout the leading managers of the persecutions, before whom the confessions were taken and the tortures inflicted. The ministers and kirk sessions were required to make strict inquisition, and private accusations were invited even from the pulpit." Toward the end of the sixteenth century a conspiracy was supposed to have been formed to drown King James VI on a voyage from Denmark to Scotland. The arch-conspirators were a Dr. Fian and Agnes Sampson.

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ADVERTISING COPY FOR YOUR LOCAL PAPER.

In this space, for some time to come, we shall publish sample advertisements which you may have reproduced in your local newspapers. It is the only way of reaching non-Catholics with the truth about your Church.

CATHOLICS AND THE PUBLIC SCHOOLS

FOR HARMONY AND BETTER UNDERSTANDING

Solely in the interest of national harmony and of Christian charity this series of explanations is presented to the readers of this paper.

A studied effort is made to avoid controversy, but any questions asked in good faith will be answered if addressed to the person whose name and address appear below.

X.—THINGS NEVER SAID BY CATHOLIC PRELATES.

Americans generally are deeply interested in the public schools, and therefore it is an easy matter for enemies of the Catholic Church to arouse their prejudices by representing that Catholics are hostile to the public schools, and would, if they could, destroy them.

To this end Catholic priests and prelates, long since dead, are made to say things they never uttered, and the bogus quotations are spread broadcast. As a matter of fact, the Catholic clergy criticise our public schools far less frequently than do churchmen of other denominations. Whatever weaknesses the schools have are pointed out chiefly by those most interested—by those to whom the direction of the schools is committed. Criticism, when constructive, bespeaks rather a friendly interest than hostility.

We reproduce herewith a few fake quotations credited to Catholic churchmen and editors, together with our comment:

"We must take part in the elections, move in solid mass in every state against the party pledged to sustain the integrity of the public schools."—Cardinal McCloskey.

Cardinal McCloskey (not McClosky) never uttered those words. The poor man has been dead for forty years, and hence he himself cannot contradict the forger. But no prelate of the Catholic Church ever stultified himself by giving such orders, which would not have been obeyed even if given.

"The state has no right to educate, and when the state undertakes the work of education it is usurping the power of the Church."—Bishop McQuade, in a Lecture in Boston, Feb. 12, 1876.

Bishop McQuaid (not McQuade) has also gone to his reward. Why go back to 1876 (forty-seven years ago) to secure evidence to convict the Catholic Church today?

"The day is not far distant when Catholics, at the order of the Pope, will refuse to pay the school tax and will send bullets into the breasts of the officials who attempt to collect them."—Mngr. Cappell.

Who is Mngr. (Msgr., I suppose) Cappell? His name does not appear in the Directory of Catholic priests and prelates. Granting that he lived forty years ago, he never uttered those words.

"Education must be controlled by Catholic authorities and under education the opinions of the individuals and utterances of the press are included, and many opinions are to be forbidden by the secular arm, under the authority of the Church even to war and bloodshed."—Priest Hecker, quoted by "Catholic World," July, 1870.

While the spuriousness of this quotation is plain at first sight, we took the trouble to consult the issue of the Catholic World, date of July, 1870, and find nothing that bears any resemblance to this forged paragraph.

"The common schools of this country are sinks of moral pollution and nurseries of hell."—The "Chicago Tablet."

There is no such paper as the "Chicago Tablet."

"The public schools have produced nothing but a Godless generation of thieves and blackguards."—Priest Shaner.

Who is "Priest Shaner," please.

Numerous other utterances are ascribed to Catholic priests and prelates, who either never lived at all or who have been dead for many years, and who, therefore, cannot contradict their accusers.

Yours for Harmony,

NAME _____ TOWN _____

Father Smith Instructs Jackson in the Catholic Religion

The Purpose of Sacramentals.

FATHER S. Well, Mr. Jackson, we are nearing the end of our instructions. I am glad that you were so interested in the treasures which the Church possesses in the seven sacraments. Tonight our lesson will be on the "Sacramentals," which, as the word implies, must bear a certain likeness to the sacraments.

MR. J. Yet there is a considerable difference between the two, according to the catechism.

FATHER S. That's correct. Do you know the principal difference?

MR. J. Yes, Father; the sacraments were instituted by Christ Himself, whilst the Church is the author of the sacramentals.

FATHER S. Any other difference?

MR. J. Yes; the sacraments give or increase sanctifying grace, whilst sacramentals do not.

FATHER S. What are the sacramentals for, then?

MR. J. The pious use of them disposes the person for grace.

FATHER S. A clearer way of expressing the difference might be as follows: The sacraments were *instituted* for the express purpose of conveying sanctifying grace to the soul, and

(Continued on page four)

Children's School and Playground

Today's Sunday School Lesson.

Sunday School classes will find most of the answers to the questions here by studying the instruction.

The Church is Apostolic. This word is taken in the historical and doctrinal sense to denote the sameness of the Catholic Church of today with that of Pentecost and the Apostolic times. This sameness is found in all the essentials of the Christian faith, that is, the revealed articles of faith, the Mass and the Sacraments. It would be absurd to expect the Church today to conform to the early Church in all details of discipline and laws. These, the Church, as the Spiritual Mother of Christ's family, must change from time to time in order to meet with new conditions. Revealed truths, such as the bodily Resurrection of our Lord, His Virgin Birth, the Supremacy of Peter and his successors, the Church cannot change. Temporary and disciplinary laws, such as fasts and abstinence, liturgical forms (ritual), the calendar of religious festivals, these are subject to the discretion of the Church in different ages.

The Catholic Church is Apostolic inasmuch as it teaches the doctrine of the Apostolic Church and because its priests and bishops today derive their powers from the Apostles by an unbroken succession. Saint Paul tells us that the Church is "built upon the foundation of the Apostles" (Eph. 2. 20), and "though an angel from heaven preach a gospel to you beside that which we have preached to you, let him be anathema." (Gal. 1.8). No one will doubt that it was Christ's will that His Church should be the same in all ages. "I am the Way, the Life and the TRUTH" and Divine Truth does not change. It was His will also that the Apostolate founded by Him be continued by legitimate succession and this succession was to be effected by selection and ordination, by competent authority in the Church. (See II Tim. 2, Heb. 5.4, Rom. 10.15, Acts 14.22, Tit. 1.5, Acts 13.2, 3.) This twofold note of Apostolicity is found today only in the Catholic Church.

Among the doctrines of Christian faith which were clearly taught in the New Testament and taught and practiced in the first Christian ages, as we know from early Christian writings and archeology, and which are taught today by the Catholic Church and generally repudiated by non-Catholic denominations, are the following. The primacy of Peter, infallible teaching authority, penance by fasting, the exclusion of women from the office of preaching, Confirmation as a Sacrament, the Real Presence of Christ in the Eucharist, the power of forgiving sins, anointing the sick, indissolubility of marriage, the evangelical counsels to higher states of Christian perfection, such as virginity.

The mark of Apostolicity in the succession of the Catholic ministry from the Apostles is a matter of history. Not that each priest today can trace, by documents or existing records, his ordination from bishop to bishop back to one of the apostles. This is not necessary. The canons (laws) and the ritual of the Church are sufficient to show that no one could ever have been recognized as a priest or bishop who had not received his ordination from a bishop known to be in communion with the Universal Church. Ordination is a Sacrament and this Sacrament is either entirely rejected by the non-Catholic religions or its "Matter and form," or essential parts, have been so changed as to render the Sacrament void just as Baptism would be void without the water or the invocation of the Blessed Trinity.

The Greek Schismatics retain the Sacrament of Holy Orders intact and therefore their ordinations are valid. They lack, however, the note of unity as they are cut off from the Catholic Church by their rejection of the authority of the Pope in Rome. The Protestant denominations trace their origin to various founders, the earliest being Martin Luther (1517). The Catholic Church admits no founder but Jesus Christ. A clear and convincing evidence of the Apostolicity of the Catholic Church is found in the unbroken line of the Popes from Pius XI back to St. Peter. They have all been bishops of the one See, Rome, the Eternal City, and as such, they have been recognized as the successors of the first head of the Church and therefore supreme in authority over the entire Church.

In what two general senses is the Church Apostolic?

Does the New Testament prove that Christ wanted such Apostolicity to endure in His Church?

Name some doctrines of the Church which prove its Apostolicity.

What is the Sacrament of Holy Orders?

Explain the succession of Popes.

CALENDAR FOR THIS WEEK.

10. Fifth Sunday after Epiphany.
11. Our Lady of Lourdes.
12. Seven Servite Founders.
13. St. Catharine Ricci.
14. St. Valentine.
15. SS. Faustinus & Jovita.
16. St. Onesimus.

A SLIP OF THE TONGUE.

Laura liked to play hooky, but had difficulty in getting away with it, because every time she was absent from school the teacher sent a note to her mother. So one day she decided to try if she could not circumvent this embarrassing procedure. From a pay station she got the teacher on the wire, and said, disguising her voice as well as she was able:

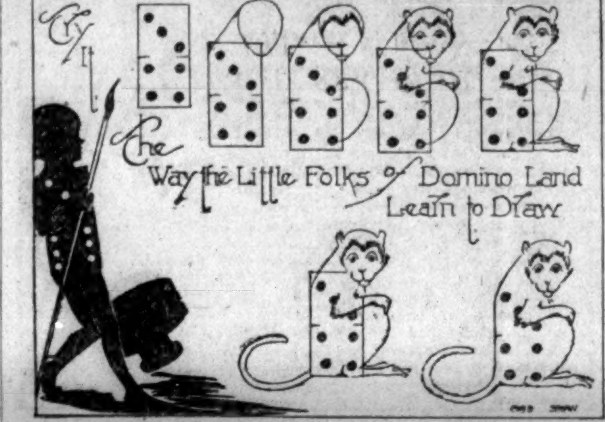
"I am calling you up to tell you that Laura Lewis will not be at school today?"

"Oh, all right," replied the teacher. "Who is this speaking?"

And poor Laura, to the unexpected question, answered:

"This is my mother."—Everybody's

DOWN IN DOMINO LAND WHERE THEY DRAW THE EASY WAY.



Father Smith Instructs Jackson in the Catholic Religion

(Continued from page one)

and happy. Moreover, the bride and groom are fasting and receive Jesus as their first food that morning.

MR. J. That kind of a wedding surely resembles the marriage of Cana, at which Jesus was present, to bless.

FATHER S. It surpasses the marriage of Cana, for Christ had not elevated marriage to a sacrament nor did He feed that couple with His own flesh and blood. The Catholic pair is married when in the state of grace, and the marriage is a sacrament, which confers grace and imparts heavenly aid for the easy fulfillment of marriage duties, etc.

MR. J. It could not be improved on, Father. I surely would not wish to be married in any other way.

Indiscriminate Reading An Increasing Evil of Our Day

(Continued from page one)

Perhaps our note of warning will ring clearer and more effectively if, instead of speaking in generalities, we consider, under their respective headings, the specific sources of danger arising from the press, and deal with them one by one.

All books, magazines, papers, and other publications, fall under one of two heads: they are good or bad, innocent or harmful. With the good we are not now concerned, except it be to encourage their perusal as earnestly as possible. The bad, which it is to be feared are much the more numerous, may be conveniently divided into three categories. First come those which assail morals; secondly, those which assail divine Faith; and, thirdly, those which are simply frivolous and frothy—by which we mean books which do not directly suggest or encourage evil, but which, nevertheless, waste our time, dissipate our minds, and occupy hours which might be much more profitably employed. We will speak of these first.

They consist for the most part of silly novels and novelettes, and holiday sketches, and nonsense books, and of fantastic and extravagant tales, full of idle chatter and unilluminating dialogues between unreal persons; books which have nothing in them to arouse our better feelings, and whose heroes and heroines would never inspire us with a new idea, or add one iota to our stock of knowledge, even though they prattled on till the final crack of doom. These sentimental tales repeat, in a thousand different ways, the billings and the cooings of very commonplace persons in a very commonplace manner, unrelieved by any newness of thought, beauty of diction, or elegance of expression.

Unnumbered multitudes of these trashy narratives issue from the press every year. They exist because they supply an unfortunate demand. They are produced, like shilling razors or shoddy shoes, simply to sell. It is not even intended that they should convey any instruction or teach any lesson, but only that they should while away an hour or two, and help kill time. Most of them are vile compositions born of an imagination that has not yet learned to soar, and made up of incidents spun from the morbid conscience of some love-sick poetaster or maudlin sentimentalist.

There is no great harm in using such rubbish in moderation, and for purposes of simple recreation and relaxation of mind,—for we are not now supposing them to contain any suggestions contrary to faith or morals. The whole danger here lies in excess. And this danger undoubtedly exists. There are, indeed, persons without much vigor of mind, who find every intellectual effort fatiguing; these are apt to indulge too largely in writings whose sole recommendation is that they make no serious demand upon the attention of the reader, who will never move unless he be carried along from chapter to chapter without any exertion of head or heart.

There are many persons in these days, more especially ladies, who consecrate far too much of their time to this form of amusement. They are to be found continually poring over some inane novel or foolish romance, wholly insensible of the positive harm they are doing themselves,—a harm which is twofold. In the first place, valuable hours are squandered, and many important duties are either wholly neglected or else only hurriedly and imperfectly discharged. In the second place, a most undesirable and unhealthy craving for light, frothy reading is formed, which soon unfits them for what is good, solid, and serious. They impair their mental palate, and end by feeling as little hunger for instructive and profitable study as a schoolboy, who has accustomed himself to live on froth, souffles and whipped cream, feels for the ordinary strong meats of a healthy man.

The fritting away and the wasting of precious hours over foolish publications is not only deplorable in itself, but it is especially reprehensible in one who admits the tremendous responsibilities of life, who realizes that time once lost never returns, and candidly confesses that for every misspent moment a strict account will one day have to be rendered.

(To be Continued)

A GENTLEMAN.

(Cardinal Newman's definition, quoted in part).

"He carefully avoids all clashing of opinion or collision of feeling, all restraint or suspicion or gloom or resentment, his great concern being to make everyone at home and at ease. He recollects to whom he is speaking; he guards against unreasonable allusions or topics that may irritate; he is seldom prominent in conversation and never wearisome. He never defends himself by a mere retort; he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or bitter in his disputes, never takes an unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. Nowhere shall we find greater candour, consideration, indulgence. He throws himself into the minds of his opponents, he accounts for their mistakes."

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The invisible ear drum invented by A. O. Leonard, which is a miniature megaphone, fitting inside the ear entirely out of sight, is restoring the hearing of hundreds of people in New York city. Mr. Leonard invented this drum to relieve himself of deafness and head noises, and it does this so successfully that no one could tell he is a deaf man. It is effective when deafness is caused by catarrh or by perforated or wholly destroyed natural drums. A request for information to A. O. Leonard, Suite 802, 70 Fifth avenue, New York city, will be given a prompt reply.—Adv.

"A true American sentiment recognizes the dignity of Labor and the fact that honor lies in honest toil."—Grover Cleveland.

Some Answers to Charges Against Central America

(Continued from Page One)

fee amounts to 100 or 200 pesos, if the family is wealthy. **The prices for civil marriage, on the other hand, are fixed at from 50 to 500 pesos,** and just that high price makes many live in concubinage.

Priests must live, as well as other persons; and, in absence of a regular salary, something is expected, especially when a priest has to travel some distance to baptize. The customary fee varies from fifteen pesos to twenty-five pesos, depending on the length of the distance which must be traveled to baptize the infant. That such prices are not at all exorbitant, but even pitiably small, may be seen from the fact that, at the present rate of exchange, IT TAKES SIXTY-THREE PESOS TO EQUAL A DOLLAR IN OUR MONEY. This entirely refutes the missionary's insinuation that Catholics in Guatemala "have the benefits of baptism for their children if they can pay for it, and prayers for them after their death if they are able to furnish the high price," etc. No person is rejected who applies for baptism but cannot pay. The Protestant missionaries, it should be remembered, have little reason to take advantage of the poverty of the Guatemalian priesthood, since they are supplied with almost inexhaustible funds from the United States.

Of course, this Protestant missionary's indictment would not be complete without including the stock charge of clerical immorality. He possibly refers to the fact that some priests, who could afford it, have had housekeepers to take care of their little rectories. Our correspondent writes us that the Guatemalian priesthood is greatly devoted. They live—these priests—among an indifferent people, with little consolation, opposed by the local authorities in the exercise of their duties as far as possible, and living with very little means. They could not afford the expense of being other than moral and upright. All of them live in straitened circumstances.

Again, a Bishop from Nicaragua writes that he must fight, with very inadequate means, against the gold of the North American Protestant preachers.

What are the tactics of the Protestant missionaries in these Central-American lands? They watch for scandal. If a member of the Catholic flock has the smallest grievance against the priest, they exploit it, **cause as much trouble for the pastor as possible, and hasten to the bad newspapers with scandalous articles accusing the Catholic clergy in general. In such campaigns, they do not hesitate to make common cause with spiritists and infidels.**

Not only do they broadcast their literature in the depots, railway trains, and public places; but, wherever possible, the local civil authorities are influenced, by the payment of money, to help them in this work.

The learned and able priests are the especial objects of their spleen. Not only do they libel and slander them; but it is generally believed that they will do worse. The recent murder of Fr. Dr. Victor de Greve is, **in public opinion,** attributed to Protestant money. He was killed by a paid assassin who yet remains protected by the Orellana government. Fr. de Greve had rallied the Catholics. He was a man of great learning and eloquence. Our correspondent in Guatemala says that they simply could not resist the learning and eloquence with which he spoke. He had received the visits of many Protestant ministers; but had confounded them all.

All of this leads us to conclude that special attention should be given to the needs of Central America in our prayers and charity. The best way to place literature among the people to offset the propaganda of the Protestant missionaries is to materially assist "Revista Catolica" of El Paso, Texas, directing its publisher to forward such sums to Central America or literature of equal value. Young men, in preparing for the priesthood, should think of Central America. There should be vocations for Central America. Catechists are needed to assist the few priests who are struggling to keep the fires of Faith burning in those backward lands.

Kind Treatment Should Be Shown Dumb Animals

(Continued from page one)

that live." Our authority over the animals, therefore, comes from God and imposes upon us the duty of taking care of them while we use them, and of sparing them all useless suffering. While animals minister to our comfort and our needs, it is our duty to care for them, and this care implies that we give them sufficient food, that we provide them with shelter, that we require labor from them only in proportion to their strength, and that we arrange their hours of labor so that they will have sufficient time for rest. Whoever fails in one of these points is unfaithful to the trust imposed by God when He made man the master of the irrational animals. Furthermore it is our duty to protect animals from all unnecessary suffering. With man and beast some suffering is necessary. It is by self-denial, self-sacrifice, and suffering for the sake of others that men have accomplished great things for themselves, for the race, and for the glory of God. So it is with animals. There is a certain necessary suffering that they may subserve the purpose for which they were created. When the killing of an animal is necessary it should be done with all possible dispatch, and with the least possible pain. Kind and virtuous men and women sometimes destroy the lives of God's beautiful creatures merely for their own recreation and pleasure. In so doing many feel no pangs of conscience, and while we may not condemn this practice, may we not say how nobler it is for us to deny ourselves pleasure and recreation that mean the suffering of an innocent creature. Our hearts cannot beat in complete unison with the heart of humanity or with the Heart of God until the determination is ours,

"Never to blend our pleasure or
our pride
With sorrow to the meanest thing
that feels."

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The Revolutionary War IN STORY

(Continued from Page Three)

1775, Jeremiah O'Brien and his five sons captured the British ship "Margaretta" on Machias Bay.

Lieutenant John Paul Jones, a Scotchman, commanded successfully in turn, the "Lexington," "Saphire," "Revenge" and the "Bonhomme Richard." With the Lexington, Jones set sail from Portsmouth, New Hampshire, Nov. 1, 1777, direct to Brest. In 1778 he entered the Irish Channel, destroyed four ships, engaged and defeated the "Drake," returning in safety to France, Sept. 23, 1779, with the Bonhomme Richard, he came upon the Serapis in the North Sea. The battle was a desperate one. The Serapis was finally captured and boarded by Jones and his crew. The Bonhomme, badly damaged, sank the next day. Jones returned on the Serapis to France.

Captain John Barry did brilliant work for the cause of American Independence. From the Lexington he was transferred to the Effingham, the construction of which he had supervised, and with which he captured the Edward, Oct. 1777. The Effingham was destroyed after it was deserted, by the British, May 1778. We see him next as commander of the Raleigh, fiercely attacked by two of England's proudest, the "Unicorn" and the "Experience." The unequal fight was almost a draw. Barry, however, withdrew to shore, burned his ship and escaped. He next commanded the "Delaware," with which he defeated and captured the "Harlem." With the "Alliance" he took special commissioner Laurens to France in August 1780. On his return the British "Mars" and "Minerva" attacked him. Both retired from the battle defeated. On May 28, 1781, Barry fought his most important and desperate engagement with the "Atlanta" and the "Trapassey." He was completely victorious but severely wounded. While on an extensive cruise, begun in August, 1782, Barry captured six hundred thousand pounds worth of merchandise and supplies from the enemy. On his return from this successful exploit, occurred the last sea fight of the war, in which he defeated the "Sybille." In 1797, the Navy was reorganized. There were six Captains appointed, Barry ranking with commission No. 1. The "United States," was his first command under reorganization. Broken in health, he retired in 1801, and died in 1803. Captain John Barry was born in Wexford, Ireland, 1745. At 15 he fled the horrors of religious persecution and came to America. Like others of this narrative, what education he had was such as he was able to secure in the penalized universities of the mountain pass and glen. He too, oft took his turn on the mountain top, as a lonely sentry watch, lest, unaware the hound dogs of John Bull would destroy the master and his school. On arriving in America, that land of promise soon to be the "land of the free and the brave," in the emancipation of which he was to play so conspicuous a part, Barry made Philadelphia his permanent home. We have seen that when the country of his adoption was in sore need, he promptly volunteered his service. His brilliant victories on the high seas did much toward Washington's success and the accomplishment of his country's independence. Barry lies at St. Mary's cemetery, Philadelphia. Captain John Barry was as truly the "Father of the Navy" as was Washington the father of his country. To deny that fact is to deny the facts of history.

Six days before the Declaration of Independence was signed, June 28, 1776, the British fleet and the land forces under Clinton, attacked Fort Moultre's. Their fleet was completely shattered, and Clinton repulsed with severe loss. The "Mistrtss of the Seas" had suffered her first defeat.

At the dawn of the Declaration of American Independence General Stephen Moylan, a Cork Irishman, was one of the first big men close to Washington to urge a prompt declaration. Moylan to Robert Morris: "America ought to have her freedom—she shall be free." Moylan to Reed: "Jan. 30, 1776. Shall we never leave off debating and boldly declare our independence?" In May 1777, Moylan was commissioned Commander-in-chief of Cavalry, succeeding General Count Pulaski, who resigned to organize the "Pulaski Legion."

Richard Henry Lee, of Virginia, offered this resolution in the Continental Congress, June 7, 1776: "Resolved that these United Colonies are, and of right ought to be, free and independent states, that they are absolved from all allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be, totally dissolved." In the meantime, Thomas Jefferson, Benjamin Franklin, John Adams, Roger Sherman and Robert L. Livingston, were appointed a committee to draw up a declaration of independence in case it should be needed. The Lee resolution was passed July 2. The Declaration of Independence, written by Jefferson, chairman of the committee, was adopted July 4, 1776.

(To be continued)

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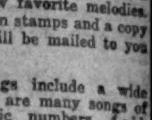
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Questions are answered, as far as possible, in the order received, hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q, in separate envelopes. Questions should never be written on same sheet with subscriptions.

Was there a dollar bill printed in 1917 with the picture of the Pope, a Cross, a Rosary, a snake and a picture of Columbus upon it? Is it true that the signer Burke is in prison because of mutilating the currency of the United States?

This whole affair exists only in the perfervid imagination of those whose ignorance and prejudice have made them easy prey to anti-Catholic feeling. No sensible man believes that the picture of the Pope is on the dollar bill; the sensible man sees what is reported to be the cross is nothing more than a part of the letter E, a part of which belongs there naturally, whereas the Rosary and other things reported are certainly not realities but mere figments of the imagination. Moreover, Burke is not doing time; neither was there a preference of Catholic employees in the Treasury Department nor is there at the present time. A letter from Washington which is official, assures us that no action has been taken toward employees nor is their religion taken into consideration, just as it should be, for employment should rest upon efficiency and fidelity rather than upon the manner in which one worships God.

How may I answer the statement of a non-Catholic friend who says that nuns belonging to a cloistered order are selfish, inasmuch as they do not help others, that they disregard Christ's admonition to "go forth and teach," that our duty is to help others first and by helping others first we help ourselves?

When Christ was asked which is the first and greatest commandment His answer was "thou shalt love thy God with thy whole heart, with thy whole soul, with thy whole mind, and with thy whole strength" and as an afterthought He said: "thou shalt love thy neighbor as thyself." Does the modern critic who insists that service to his fellowman is the all in all in religion seek to deny the truth found in the words of our Saviour? Man comes from God; he is a creature of God and therefore owes God due honor and adoration. He would owe that honor to God were he the only creature on earth; it is a duty incumbent upon him because he is created by God.

But because man is a member of society the duty of practicing the Corporal and Spiritual works of Mercy cannot be escaped without negligence on his part. The love which he has for his neighbor and the manifestation of this love by good works is proof of his love for God. It is secondary, however. The important duty of man here below is to love God with all his heart.

Who is there who appreciates religion in any form who will dare state that the life of the nun who spends the livelong day in adoring her Creator is misspent. Surely her prayers and her adoration are pleasing to God. Recall the Gospel story of Mary and Martha. Martha was preparing to care for the bodily wants of the Saviour. She was busy with her household duties since she was trying to prepare worthily to greet her Guest Whom she wished to honor. Her's was the service to fellowman, so much insisted upon today. Mary was content to sit at the feet of the Saviour to contemplate His divine beauty and to offer Him the adoration of her poor, maidenly heart. Speaking of these two Christ, our Savior said: "Mary hath chosen the better part." Is it possible that Christ made a mistake, that He is wrong and the attitude of the world with its insistence on service to fellowman, to the exclusion of prayer and the contemplative life, is correct? Certainly not.

Modern writers and thinkers should remember that "more things are wrought by prayer than your philosophy ever dreamed of" is a truism that holds good today as it did in Shakespeare's time. If God would spare the wicked cities providing that ten just could be found within, if He would harken to the prayer of the patriarch on behalf of the wicked, because of the good, who can measure the divine clemency showered upon a wicked world, at the earnest request of those chosen souls who undisturbed by other cares, unceasingly implore His forgiveness for a sin tossed world?

Why is it that there is such a difference in church music in this country? One pastor insists on having a male choir; another will make no attempt to have one. In some churches the organist plays a march at a wedding. This is not permitted in other churches. In how few churches do we hear the "proper" of the Mass sung? At a Requiem very little of the Mass is sung in some churches, an Ave Maria or something else being substituted.

The wish of the Church is that only Gregorian and Cecilian music be used at High Mass, and that the choir be constituted of boys and men only.

However, since this is a disciplinary matter, which cannot be enforced in every parish, it naturally rests principally with the bishops to have the regulations complied with in all respects. In small parishes and even in some others, it is not possible to have a good male choir. Then the number of those, who are able to teach Gregorian music and to train a choir, is not adequate. Many parishes could not afford to employ a specialist to direct such a choir; they must be contented to use the service of some man or lady in the parish at a small salary. It requires very frequent rehearsing to sing the "proper" of the Mass, which is different every Sunday of the year, and it requires a choir that is able to sing these parts. The music at weddings is largely a matter of custom. Nothing but Latin may be sung during a High Mass, but something in English before the Mass and after may be tolerated. Where a good week-day choir may be had for funerals, it is the usual custom to sing the whole Requiem. Priests must often, most unwillingly, accommodate themselves to the situation as it exists.

What does the mark ✠ mean?

It is usually placed before the name of a Bishop.

J. A. S. By no means. Marriage is a Sacrament in the Catholic Church.

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The Revolutionary War IN STORY

By Charles J. Cummings M. D.
(Concluded)

As Washington had correctly foreseen, Howe and his Hessian hirelings twenty-five thousand strong, attacked Gen. Putnam on Long Island, while Clinton assaulted from the rear. Putnam's defeat was inevitable and disastrous. The Patriots lost one thousand of the four thousand engaged. Fortunately for Gen. Moultrie he was permitted his escape to New Jersey, through the negligence of Howe. Howe, following up this victory, defeated Washington, first at White Plains, and again at Fort Washington. Washington was obliged to yield the fort after a gallant defense. By the exercise of excellent generalship he succeeded in a safe retreat with all his stores across New Jersey, followed by Cornwallis.

Sorrow and joy are sometimes twins. For bravery in the face of enemy fire, Washington, Jan. 3, 1777, commissioned Patrick C. a Major-General of the Continental army.

Just 'neath the outer coat of a dark cloud there is said to hide a silver lining. The seemingly disastrous defeat of the Americans on the Hudson did indeed cast an ominous shadow to impede by discouragement the onward march to freedom. Gloomy as were the lowering clouds and threatening skies, there was still the proverbial store of sunshine.

It is now Christmas night, 1776. The stage is set, the act takes place at Trenton. The picture descriptive, closely resembles that of a later event of world-wide interest, which the poet has so aptly and skillfully painted in his "Night Before Waterloo." Gen. Rall and his British and Hessian soldiers were in the wildest of wild revelry. Truly was it a case of "On with the dance, let joy be unconfined." Washington directed Gen. Patrick C. to select twenty-four hundred men, and, Washington commanding, they plowed through the perilously dangerous ice jammed Delaware and attacked the revellers. Gen. Rall was first to fall. The British suffered the loss of their commander, one thousand prisoners and immense stores. Washington returned with the loss of but four men. Surely this was a rift in the clouds through which the sun again shone brightly.

Washington again crossed the Delaware, where he was immediately and fiercely attacked by Cornwallis, Jan. 3, 1777. The battle raged until darkness called a truce. The victory was clearly with the Americans. Washington, aware of the superior enemy forces awaiting the dawn, left his campfires burning to deceive Cornwallis, took a circuitous route to Princeton. Here he surprised and captured the British forces, all their stores, and reached Morristown Heights without the loss of a man.

Chad's Ford on the Brandywine, Sept. 11, 1777. Here was fought one of the great battles of the whole war. The Americans under General Sullivan, Patrick C., Wayne Sterling, Lafayette and Pulaski. The tide of battle fast drifting to the patriots was suddenly turned as Cornwallis attacked from the rear. The defeat was serious. Philadelphia and Germantown passed into possession of the British.

Washington, determined to regain this lost vantage, engaged the British in a fierce battle at Germantown on the following Oct. 3. The elements seemed here to conspire in favor of the enemy. They were staggering to defeat when the god of mist saved them. A dense fog arose completely masking their confusion. Washington retired just as victory was in his grasp.

The forts on the Delaware that had heretofore prevented Howe from bringing up supplies, were at last forced to surender.

After the British success on the Hudson, Howe joined Burgoyne in the north. Among the prisoners taken at Long Island were two youngsters, Mary O.'s twin brothers. Patrick and Gerald. Whatever their appreciation of war was by this time, they were certainly seeing and experiencing it at its worst.

Burgoyne defeated Schuyler, capturing forts Crown Point, Ticonderoga and Edward. At Bennington, Vermont, Gen. John Stark, decisively defeated Burgoyne; capturing six hundred prisoners and stores.

Then came Saratoga, Sept. 19 to Oct. 7. This was a series of engagements resulting finally in the complete defeat and surrender of Burgoyne with his whole army and stores. These victories were sweeping and conclusive, and as such more than squared the loss of Philadelphia.

General Patrick C. gave an order directing Mary to proceed with John who was severely wounded at Fort Washington back to Boston; he was still far from recovered. No anticipated home returning ever gave more joy. What of your father? What of your brothers, my Patrick and Gerald? These two questions Mary knew they must meet and answer. Good news she had of her father; but the twins? She told her mother that they were safe, sound and happy, and daily winning fresh laurels for their young brows. In fact it was known only that they had been taken prisoners of war. There was no further information. They could only hope that their extreme youth would serve as sort of protection; a first assistant as it were to their Guardian Angel. Had they known they could have told the glad truth. At that very moment, Saratoga having fallen and Burgoyne captured, Gates who had succeeded Schuyler, was far on his way south, and with him our brave twins.

At home under the fond care of a devoted mother and sisters, John improved as under the charm and magic of some wonderfully stimulating tonic. Health, strength and his accustomed vigor speedily returned. This was great joy, and yet a joy marred by sorrow's pang; it meant speeding the day of another sad parting. While recuperating at Boston, John became the constant companion and fond friend of a kindred sufferer, a handsome, dashing young officer of the navy, Lieutenant Edward Ward. Ward was a favorite chum and companion of Captain Barry. It was as an officer of the Effingham during its fight and capture of the Edward, that he was badly wounded. John's chum the Lieutenant of manly form, fine face, large blue eyes; eyes of an emerald charm that seemed to be enhanced in beauty by his long suffering, at once enthroned him in this now happy household as a hero next only to a certain great general, who was far away fighting for the freedom of his country by the side of Washington. Charmingly companionable, young Ward soon ingratiated himself in the love and affection of the family, and Mary. John while convalescing, was promoted to First Lieutenant, and ordered to his command.

The winter in Valley Forge was most dark and gloomy. Had it not been for the patriotic generosity of Gen. Patrick C., John Hancock, Chas. Carroll and Robert Morris, whose fortunes were practically at Washington's call, conditions would have been wholly intolerable. In war too, doth it apply, "The darkest hour is just before the dawn." "France has been convinced by the logic and eloquence of Benjamin Franklin; it has acknowledged the independence of the American Colonies, and is sending an army and a fleet to their assistance." Such was the news flashed to Valley Forge. Joy shattered gloom, and a new-born hope fired the heart of every patriot.

One June 28, 1778, an important battle was fought at Monmouth. Clinton faced Lee. The battle was scarce begun when Lee ordered a retreat. Confusion threatened disaster. Then came Washington. Confusion fled and order was enthroned. The battle raged in fury until dark. Clinton, thoroughly beaten, withdrew to New York. At this battle occurred an act of unparalleled bravery. In the midst of the battle Gunner Fitzgerald fell mortally wounded. His wife, Molly Fitzgerald, nee McCaulry, rushed to his side. When she found him dead, she took his place at the gun and did not cease firing until the battle was won. Is it not such deeds of heroism that constitute the greatest stimulus to patriotism? We do not know why she was called Molly Pitcher; was it because of the pitcher?

The British were at first generally successful in the south. They captured Savannah and the whole of Georgia. In Sept. 1779, Gen. Lincoln, and the French under Gen. D'Estang, and Count Pulaski, made a gallant, but futile attempt to retake Savannah. Their defeat was most disastrous to the patriot cause. Gen. Pulaski and Sergeant Jasper were killed. The Americans lost a thousand men.

The discouragement of this defeat was tempered by the brilliant achievement of Gen. "Mad" Anthony Wayne, in his capture of Stony Point and its garrison of six hundred men July 20, 1778. "Mad", because, though badly wounded, he ordered his men to carry him at their head until the fort fell. Indeed it was that very heroic deed of valor that inspired his men to go on to victory.

Following Stony Point came the successful operations of the American forces under Gen. Sullivan. In 1777, the British, Gen. Butler commanding, co-operating with the Indian savages, learning that all the men of the Mohawk and Wyoming valley were at war, murderously slaughtered the defenseless women and children. The next year Gen. Sullivan reaped a just and severe revenge for that wanton and brutal massacre. He promptly cleared both valleys of the intruders, finally annihilating them in the battle of Horse Heads, near Elmira, N. Y.

In 1780, Charleston fell to Clinton and Cornwallis who besieged it from land and sea. The British now overran the south. Then followed the disaster at Cambdon, August 16, 1780. General Gates became actually panic-stricken and fled. DeKalb with the Continental regulars held firm against overwhelming odds until he fell mortally wounded.

The British were convinced that the war would soon terminate as did the Inter-Colonial wars, in the triumph of their king. Cornwallis issued an order that thereafter prisoners captured, who had previously fought in the King's army, would be tried on the charge of high treason, and if found guilty, executed. This was no doubt aimed at Washington. This savage order Cornwallis never had an opportunity to execute. It died "a borning." The British had not heard of Marion, Sumpter, Pickens and Lee; the Minute Men of the sunny south, the invincible, gallant, "Patriot Bands." They soon had the British lion sulking to the sea.

Continental money depreciated until it took forty dollars to equal one of specie. This occasioned great discontent. Again came Robert Morris and others to the rescue. Morris alone sent three million rations to the soldiers.

At Cowpens, Jan. 17, 1781, Gen. Tarleton attacked and scattered Morgan's militia. Mistaking this for a rout, the British rushed on in confusion only to meet the full fire of the regulars, the right wing of which was in command of Gen. Patrick C. Tarleton's army was practically annihilated.

Gen. Green at the battle of Guilford's Court House, March 15, won a decisive victory over Cornwallis. Then turning south he completely defeated the British at Eutaw Springs Sept. 8. Now joining forces with Marion, Sumpter, Pickens and Lee, he soon swept the British to the sea.

Benedict Arnold had no credits; they were all debits. Xerxes with 2,500,000 men could not dislodge a few hundred Greeks under Leonidas at Thermopylae. Arnold urged Montgomery to attempt to take the great citadel of Quebec from an impossible position, with a small, poorly equipped, illy-clothed, half-starved army. He betrayed Washinton's confidence and received a just rebuke for his wild and wasteful debauch as Commander of Philadelphia. With treason-of-heart for this rebuke, he basely deceived to get command of West Point, that he might get the highest price for his country's betrayal. He got a Colonel's commission, six thousand three hundred and fifteen pounds of blood money; the eternal hate of a people struggling for human liberty; the contempt of those who purchased his betrayal. When the summons came, the Angel of death found him deserted, old, poor and alone, in a miserable garret in London.

Cornwallis stung to desperation by the defeat administered by Green, abandoned reserve and embraced the revenge born of despair. Arnold joined him and they led an expedition along the Atlantic coast. They burned, plundered and murdered until checked and defeated by the French under LaFayette.

Then came the seige of Yorktown, Sept. 28, to Oct. 19. At bay at last. Outside in battle array stood the victorious allies. The French under Rochambeau, the Americans under Washington, and then surrender. The greatest struggle for human liberty since the world began, had terminated in a glorious and triumphant victory. The star of the young Republic of the west took its proud place high among the highest in the firmament of nations. May its luster never dim.

And what of the flag? A nation's flag is the emblem and steadfast guardian of its patriotism. What of our starry banner? Here enters the flag. The Colonial soldiers from Fort Stanwix, where Rome, New York now stands, captured seven British flags from Gen. St. Ledger. These they hoisted upside down, and over them flung to the breeze the Stars and Stripes, adopted by Congress June 14, 1776. The first official flag was made by Betsy Ross, at Philadelphia, at the personal request of Gen. George Washington and Robert Morris. Congress, 1777, adopted a union of thirteen white stars in a circle upon a blue background. When Kentucky and Vermont were admitted, the flag was changed to fifteen stars and stripes. In 1818, the number of stripes was fixed permanently at thirteen, and a star for each state

A true history of a nation's best and noblest traditions, is inseparably entwined with its patriotism. Destroy the one, the other will take flight. No American worthy that honored name, may hope to preserve and keep alive in this country a worthwhile patriotism unless we safeguard, perpetuate, and keep her old traditions ever young. True patriotism and love of country are the noblest sentiments of the human heart, save only a love of God. Memory of brave deeds accomplished enkindle in the hearts of a nation's people the loftiest sentiments of true patriotism. The memory of heroic names; of great deeds done and battles won will be totally forgotten, lost to mind; and will sink into sad oblivion as the years roll by and generation after generation passes on, unless preserved in authentic history. That is history's legitimate function. He who aspires to write history, especially for our schools and who knavishly, purposely or neglectfully, omits these essentials, perverts and distorts the very function of history.

Come with us to historic Boston and tarry a moment longer, the while we look in upon a happy American family. We find them not on H. street near Boston Common, but out in the beautiful residential section of that fine old city. Their home a grand old Colonial Mansion, whose majestic outlines could be seen for miles nestling among towering pines and rugged oak, on a grand old hill that overlooked the ever restless waters of the Atlantic. They are all on a spacious veranda just as though they were looking for us and were out to greet and welcome us. What a picture? Eighteen, seventeen when last was penned a record. The blue-eyed sailor lad, Lieutenant Ward had been added to the family. No, not a sea fight this time. Just an ardent love conflict, in which the commander-in-chief was the god of love, the aim of whose knightly and gallant aspirations, was domestic happiness. Ward had wooed and won our Mary. Truly was this a wonderful picture, this veranda setting that met and charmed our sight. Eight handsome sons, Ed. made nine. And those glorious girls; have you ever seen seven more charming and beautiful? Just in the center of the picture, not grim, not battle-scarred, just noble appearing, handsome and happy, sat Washington's aid and support through the trials and sufferings of the war, and now his devoted and cherished friend in peace, Major Gen. Patrick C., the lad of Maynooth, and by his side sat the Maid of Rathfryland.

The story of this family you will be charmed to trace down the years. Its history is inseparably associated with that of their country from that far troubled day in Boston, on which occurred the Boston Massacre, until the bugle sang truce in the Argonne forest. Two direct descendants of the Lad of Maynooth and the Maid of Rathfryland, sleep today under the poppies in far off Flanders Field.

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HUNTINGTON, INDIANA, FEBRUARY 17, 1924

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X; and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate.
BENEDICT XV, late Pope.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1913.
The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.
With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.
With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, former Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1912.
Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.
Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

LEARN FROM THE ENEMY.

A good way to get OUR SUNDAY VISITOR into the hands of non-Catholics in your community would be to have a number of persons subscribe $1.00 *a year,* which would pay for five subscriptions at 20c each for the *monthly* edition.

The British and Foreign Bible Society, with an income of 366,912 pounds for the last financial year, distributed 8,679,384 volumes. It publishes the bible in 558 languages.

It is reported that one religious organization in Great Britain has commenced the publication of 40,000,000 pamphlets for propaganda purposes, a number capable of reaching every home in the United States.

If, on the average, every Catholic family placed one volume explanatory of Catholic teaching, in the home of one Protestant family the good which would result would be beyond calculation. There are many good books of instruction, but for the Protestant there is none which is so convincing as Msgr. Noll's book *"The Fairest Argument,"* because every point of Catholic teaching and practice is defended by an array of Protestant witnesses. This volume is published both in cloth and in paper cover, and, while larger than the "Faith of Our Fathers," it is sold just as cheaply.

Our little pamphlet entitled *"The Catholic Answer,"* which contains a true statement of the Catholic position relative to the things which non-Catholics are interested in knowing, and which exposes the bogus character of documents circulated by the Church's enemies, is sold at the low price of $2.00 the 100. By a little organized effort in various communities, this could be placed in every home to which anti-Catholic literature has access. Besides undoing the malicious propaganda of our enemies, it would win the respect of Protestants for our religion.

The printing press, which was invented by a Catholic, and first employed in the service of the Church, is being worked overtime by our enemies against us. It is our business to use it in the interest of God and of truth.

FOUNDATIONS OF REFORM.

It is refreshing and encouraging to hear a national organizer and field secretary of the Women's Christian Temperance Union speak so rationally and emphatically on the question of the social evil. Crusades and vice commissions are trying to devise methods for saving the girls who are going wrong by thousands in all our great cities. No one will question the sincerity of these self-sacrificing workers. They do not take into consideration that one point which this official of the Women's Christian Temperance Union so strongly insists upon as the only thing that will ever make for the purification and preservation of our young people—the grace of God.

Higher wages for girls, better working quarters, more sanitary and commodious homes and numerous other remedies are suggested as solutions of our moral plight. Examination shows that vice abounds even when these better economic conditions exist. After all, they are only contributory agents in the work of moral reform, not the main influence. In fact at times the very remedies proposed are found to be the cause of moral degeneration, while on the other hand we can find amidst poverty and want conspicuous examples of strenuous virtue. We have seen lilies growing on dung-hills. Not that squalor and dirt are conducive to moral health, but there was something there that made the individual superior to its tainted environment. It was "the fear of the Lord" which the Psalmist tells us "is the beginning of wisdom," and not only wisdom but of everything else worth while, and not less of "social reform." Until we realize that "there is a God in Israel," Who has sworn to punish sexual sin, as every other sin, we fight in vain against the devastating fires of lust.

Say what you will about the Catholic Church, all know and admit that chastity is her pet virtue. She realizes wonderful results from her preaching of this virtue, even under the most adverse circumstances. It is because she insists that "there is a God in Israel," and she is persuaded by experience that "the fear of the Lord is the beginning of wisdom." The late Frances Willard, foundress of the Women's Christian Temperance Union, gave the following tribute to Catholic womanhood in the slums: "I am a Protestant, but there is no blinking this fact that Catholics are, in this country and in England and Ireland, ahead of us in social purity. You can take a Protestant family into a London slum and put them into a room at the right hand top of the stairs, and then put a Catholic family in the other side of the stairs, and you will find after two, three or four years, half of the girls of the Protestant family have gone to the bad, and all the members of the Catholic family have retained their virtue."

It is not difficult for a Catholic to understand the conditions described by Miss Willard. The Catholic girl is supported by the Sacraments. She has held up to her from day to day the Blessed and Immaculate Mother of God to follow. It is true that some Catholic girls fall from grace because even God Himself cannot always control a bad heart and will. When they do fall we do not blame it on low wages, unsanitary homes, poor working quarters. When the unfortunate Catholic girl falls it is because she neglects the means of grace given to her through the Church of God.—*B. X. O'R.*

:-: OBJECTS COMMENDED TO YOUR CHARITY :-:

The following amounts were contributed to the different funds from Jan. 31st to Feb. 6th:

For Our Sunday Visitor Building Fund	$12 00
For Literature Propaganda in Needy Places	2 00
For Education of Priests for Poor Dioceses	
For Missions—Home and Foreign	
Order of St. Veronica (members)	5010

An Itemized List of Contributions Follows:
$11.00—Algoma, Wis. $2.00—Portsmouth, O. $1.00—Newark, N. J.

Building Fund—Last Report—$12.00

Readers Speak to Readers

Aransas Pass, Tex., Jan. 5, 1924.

Dear Fr. Noll:

I should like to know if advantage could not be offered to the formation of an organization for Catholic converts? The educated convert has every advantage possible for interesting work among our Protestant brethren, and I find that even priests have little enthusiasm for obtaining converts.

Although Catholics convince us of the Church, most converts I have spoken with are doubly-active Catholics, if Catholics in general are to be called active. Those in the Church have no excuse for improper living while we cannot say this about our more unfortunate Protestant brethren for they lack our advantages of God's true guidance especially at this day and time.

Cannot the Church give us a little particular leadership by organization to encourage such of us who are perhaps in need of it? To be sure, real converts cannot be kept still, but if the Church would encourage us as an organization rather than consider us only as individuals, I think enough spirit could be developed to accomplish a great amount of good. Certainly there has never been greater need than there is today for instructed Christians to speak out openly, rather than waiting for attacks before speaking. Even tho persecution causes a little unpleasantness occasionally it should be a greater incentive to speak out boldly rather than become silent.

Cannot this become an object for discussion in Our Sunday Visitor? With hopes that something definite may result therefrom?

Most respectfully,
CHARLES L. SIGMUND.
Aransas Pass, Tex., Box 232.

Chicago, Ill., Dec. 18, 1923.

My dear Fr. Sigstein:

I am enclosing $25.00, and I would like to have a Catechist all my own to take care of monthly; so you better pick one out for me, and then I can specify for this particular one in sending monthly check. $6,000 looks like a fortune to me, but I will try and spare $25.00 a month for this wonderful cause, and I think a great many others could do this if it could be paid monthly, and it would answer the same purpose.

(Signed) "A. C. W."

Society of Missionary Catechists of Our Blessed Lady of Victory.

Wagon Mound, N. M.,
December 26, 1922.

Dear Father Sigstein:

I wish you a happy and prosperous New Year, hoping that God will continue to bless your work.

I had Midnight Mass at Watrous, and the weather was delightful. A large number of people turned out. The altar boys looked very nice in the Cassocks the Catechists had fixed for the occasion. All the children, practically, received the Sacraments at Mass. Many older people joined them. So, I think, that the Catechists must feel that their work is not lost, and that they are helping these children in an efficient way. I believe the children from the small surrounding towns have been progressing also. I hope soon to receive some of them for First Holy Communion.

Best wishes always,
(Signed) M. DUMAREST.

Renew your subscription promptly. You should allow us three weeks to take care of renewals.

The Mutual Debt of the World and the Man

(Continued from page one)

times the sole motive to the worker, it certainly is important to society that he should feel that this reward is adequate. This is true, not because the worker is entitled to all that his labor produces, for he is not, but because man is selfish, a sufficient reward will make him work harder.

Nevertheless a social consciousness is necessary. Pay must not be the only motive for work, for that precludes the likelihood of getting a man's best. He should give his best because he must. Then he may proceed to collect as good a living as he can.

Many of the most useful deeds have not been paid for, often because these deeds were of little value until the advance of time showed their worth. We are inspired by Shakespeare—and we do not pay him. The inventors of yesterday have made today's life possible—and we do not pay them. This is not man's injustice. Life is so. If a man is not rewarded by his generation we think he is badly treated; yet his contemporaries may not be responsible for this. Perhaps his work is really of no use to his own generation. It may be an invention that awaits other inventions to make a complete unit of commercial value. It may be an idea so advanced that it must await the progress of humanity. Even if it is of the greatest use to the then existing generation, it may not be the sort of service for which pay can be collected. Who made a fortune out of Arabic numerals? Who became rich when men learned to write? We need not expect that any one will be paid precisely what his work is worth. When has any one been paid exactly that? Who can tell what it is worth? If Coue earned thousands, what did Milton earn? How much does a mother earn when she gives a good man to the world? Edison gets his millions, but he would have little if he had to pay royalties to the men or the descendants of the men who thru the ages have given to the world the ideas which necessarily preceded his successes. A new thought comes to a man—for men. It is not his any more than Revelation is for the man who receives it. It is not for a man but for men. The man who manages to corner the new idea—whether it was his originally or not—thereby keeps it from others who might benefit themselves and humanity by its use. In return for the monopoly he should make a good use of it.

(Continued in Issue of March 2nd)

In ordering subscriptions, please state definitely whether you wish single copies of one special issue, or if you are ordering the "Z" issues as we term the twelve MONTH-END SPECIALS, or if the subscriptions are for the regular weekly paper. Only in this way can we fill your order correctly and without delay.

A Lesson From the Gospel of the Day

(Continued from page one)

are working till the sunset we are sure of our reward.

And notice the reward. There is no comparison between the labour and the reward. The reward is so great because "I am good," says the Lord. Life eternal, the infinite happiness of heaven, the wages for the work of this short life in the service of God. Short life! How little of the short life do we give to God! Whatever little may be left of it, let it now at least be all for God.

Contrast our worldly wisdom with the sluggish folly of our spiritual life. We understand quite well the connection between work and wages. How keen we are to get the utmost for our money, if we are the master, and to get the best money for our labour, if we are the workingman! Six days a week we are smart and business-like for a few shillings or a pound or two; but when the Sunday comes, and we are called by the Almighty to work for Him, and the wages offered are eternal life, we, the same people, have not the sense to care, nor the thrift to secure the bargain. To put it plainly, a week's wages in our hand now is much more thought of than the joys of heaven promised for the future. If men are so apathetic about their souls, what can possibly arouse them?

The warning that Lent is approaching is given us today—Lent, the time for work, extra prayer, and repentance. The Master is calling us: "Come ye also into My vineyard." No loitering now, no delay. Enter in, and with good and willing hearts let us work whilst there is light.

"Why stand you here all the day idle?" Yes, this may be the last Lent for some, who hear these words today. The Master may never come again bidding them to His service The next time they are bidden, it will be a summons to the judgment.

MARTIN LUTHER—"POLITICIAN AND SAINT"

The above is the heading of an article contained in "The Kansas City Church World" of September 28, 1923 which reports the address of Dr. Andreas Bard on the life of Luther given at St. Mark's Lutheran Church, Kansas City, Mo. Dr. Bard's first statement, however, contradicts the headlines, for he says: "Martin Luther was not a saint. He did not handle his enemies with kid gloves."

We had already known that Luther could scarcely qualify for the sublime heavenly company; but it is rather surprising that Dr. Bard should so frankly admit as follows:

"Luther played politics, when he permitted the double marriage of Philip of Hesse. He needed support and made a concession to the devil."

In other words, Luther permitted the elector to become a polygamist in order to retain a prince within the ranks of the reformers. Luther said it would not do to let the knowledge of the affair come to the common people, and he tried to keep it under cover. How contradictory this action was to the "heroic" stand he is described as taking before the princes and ecclesiastics of Germany:

"It is a sublime sight to see Luther standing before the assembled princes of Europe and, defying death, declaring his unshaken convictions." (This has been proved to be a fable like the "discovery of the Bible.")

At this time he had armed men at his back and the support of princes, who wished to seize the domains of the Church. He could afford to be brave. The tide was not running against him but, rather, in his favor. The real test of courage, however, came when he was petitioned by Philip of Hesse for a dispensation to become a polygamist, and Luther failed in that hour. The Roman Pontiff did not fail under similar circumstances. Though he might have retained England within the pale of the Church by acceding to the demands of Henry VIII, he knew it would be a grave sin to pretend a dispensation from the laws of God.

The contrast between Luther and the Pope is startling. Luther's movement, from the beginning, was an appeal to the jealousy of the temporal princes. And when the Peasants, filled up with the revolutionary doctrines of Luther, revolted against their lords, Luther changed, about face and cried out to "shoot them down like dogs." Servile, obsequious, and truckling when material support was not assured; bold, daring, and vaunting with swagger courage, when backed by arms this was Martin Luther.

Dr. Bard concludes his remarks with the statement:

"In one hand he held the hammer with which he shattered his enemies, in the other the masonic tools with which he constructed the temple of the future."

Just what species of freemasonry was represented by Martin Luther, we are not informed; but that he was a constructionist in any sense is to be seriously questioned. As Prof. Harnack tritely says, he separated his followers not only from the ecclesiastical constitution of the middle ages, but from the primitive church of the first centuries as well. Luther turned back the clock of progress and delivered the prophets of God over into the hands of an Ahab-Jezebel regime, under which they dared not rebuke the ambitions of the absolute monarchs who followed immediately in his wake. In other words, democracy was postponed two centuries and more because of the work of Martin Luther.

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Interesting Characters in the Bible

By Rev. Thomas D. Williams

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ABSALOM

AMONG the sons of King David was one, Absalom by name; a young man handsome in appearance and of pleasing manner, but ambitious, ungrateful and undutiful.

It seems that he had a beautiful sister, Thamar, of whom he was very fond. One day Amnon, a half-brother of Absalom, was guilty of a grievous crime against the young woman, who, broken-hearted, hid herself in her brother's house. Absalom in revenge slew his half-brother, and fled from the country. For three years he remained in exile in the land of Gessur; then, his father's anger being assuaged, he was permitted to return to Jerusalem.

This favor Absalom repaid by plotting against the king. The ungrateful son, by his condescending manner and affable address, gained the favor of the populace. Soon he had a large following, and now he was ready to raise the standard of rebellion.

Under pretense of fulfilling a vow, he obtained his father's permission to go to Hebron. There he was proclaimed king, and gathering an army, marched upon Jerusalem. David, fearing to be entrapped in the city, fled to a place beyond the river Jordan, barely in time to escape the insurgent army, that entered Jerusalem.

Had Absalom immediately pursued after the king, as Achitophel, his counsellor, advised, he would easily have overtaken and killed him. Instead, heeding the advice of Chusai, a friend of David, who pretended to have deserted the cause of his master to espouse that of the rebel, he delayed in the pursuit, and so the king escaped.

From all parts of Israel the adherents of David flocked to his standard, and soon he was in a position to give battle.

The conflict took place in the thick forest of Ephriam, and the forces of Absalom were routed. Before the battle, David had given urgent orders to his officers to spare the life of Absalom. Little did it avail the ungrateful son, so unworthy of his father's love.

Fleeing on a mule through the forest, the long flowing hair, of which he was so proud, caught in the low-hanging branch of an oak; and whilst he hung between heaven and earth, the mule on which he rode passed on. Joab, one of David's generals, with his attendants, coming up to him, as he hung panting and helpless, stabbed him to the heart. Taking down his dead body, they cast it into a pit, over which a great heap of stones was piled.

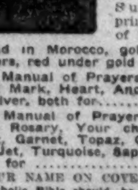
Thus perished Absalom, a man endowed with many qualities and powers, misused to foster an ambition that led him, not to the throne of Israel, but to a dishonored grave in the forest of Ephriam; his only elegy the cry of a broken-hearted father, forgetting his wrongs, remembering only his love and his sorrow: "My son Absalom, Absalom my son: Would to God that I might die for thee: Absalom my son, my son Absalom!"

"THANK YOU."

To say "Thank you" is the minimum of politeness expected and required of all. To snatch a gift from the hands of the giver and to hasten away without even a hurried expression of thanks, stamps one as a selfish ingrate and such a one finds himself, sooner or later, shunned by all. We must be gentlemen and ladies if we wish to make and keep friends.

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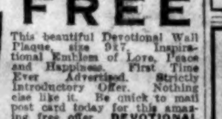
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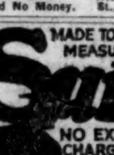
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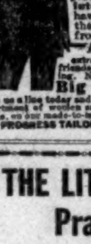
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